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# The Columbian Star.

WASHINGTON CITY, SATURDAY MORNING, OCTOBER 23, 1824.

[No. 43.]

## Of Columbian Star.

COMMITTEE OF THE GENERAL CONVENTION OF THE BAPTIST DENOMINATION IN THE UNITED STATES.  
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## Communications.

For the Columbian Star.  
EDITOR,  
The fact is now well ascertained, that the history of the Waldenses to remain in purity. Even in cases where they are actually misrepresented by the omission of a false coloring is given to their character; they are exhibited to the world as less amiable and less pious than really were.

Mr. Jones, in his excellent history of the Waldenses, has very thoroughly and accurately investigated their origin and progress, their progress and zealous devotion to the cause of truth, and detailed with the most numerous and violent persecutions, to which for several centuries they have almost incessantly subjected. As your readers probably do not enjoy the privilege of reading this valuable work, I am induced to present to them a condensed history of

## THE WALDENSES AND ALBIGENSES.

No. I.

The principality of Piedmont derives its name from the circumstance of its being situated at the foot of the Alps—which divide France from Switzerland, and Germany. It is bounded on the east by the Duchies of Milan and Montferrat; on the north by Savoy; on the west by France; on the south by the country of Nice and the territory of Genoa. In former times it constituted a part of Lombardy, but more recently has been subject to the king of Sardinia, who resides at Turin, the capital of the province. It is an extensive tract of fertile and fruitful valleys, embosomed in mountains, intersected with deep and rapid rivers, and exhibiting in strong contrast, the verdant and fertile plains, in sight of precipitous, wide lakes of ice, and of masses of never-wasting snow. The whole country is an interchange of hill and dale—mountain and valley—traversed by principal rivers; the Po, the Tanaro, the Stura and the Dora, besides 28 rivulets, great and small, which, winding in different directions, contribute to the fertility of the valleys. Several of the valleys are fortified by nature, on account of many difficult passes, and bulwarks of mountains; "as if (says Mr. Jones) the all-wise Creator had from the beginning designed that place as a cabinet to put some inestimable jewel, or to reserve many thousand souls, who would not bow the knee before Baal." These, while Antichrist was at the zenith of his power, thousands of the disciples of Christ were found, preserving the purity of their faith, and adhering to the simplicity of Christian worship, patiently bearing the persecutions of the world; men distinguished by their fear of God, and obedience to his law, and persecuted only for righteousness.

During the seventh and eighth centuries, the Waldenses and churches, becoming separated at the extent of the papal usurpation, made a firm stand, rejected the command of the Pope, and resolved to oppose further encroachments of the Roman Church. Among them was Paulinus, bishop of Valais, in Italy. Possessing a strong and enlightened mind, he combated most of the dominions of his times, and with some Italian bishops, even went so far as to denounce the decrees of the famous second council of Nice, which had established the worship of images. In a treatise on the subject, Paulinus undertook to refute the doctrine of transubstantiation, which, among other prevalent corruptions, then began to be generally propagated. He affirmed that the eucharist was nothing more than bread, and that it was beneficial to the faithful as food, and that it was beneficial to him who partook of it, according as he had or had not faith in that which was signified by it. He poured the most contempt upon the sacrifice of the Mass, stated the scripture doctrine of the Eucharist, and vindicated his incarnation, crucifixion, as the true and only propitiatory sacrifice for sin. He sternly opposed the Arian heresy, boldly asserting the divinity and eternal pre-existence of the Son of God. In the language of Dr. Allix, "he proved that the church of Rome affirms with relation to many of its leading tenets, and what we have, are mostly derived from Catholic writers, or the enemies of all religion."

## Literary.

From the Boston Telegraph.  
MITFORD'S OBSERVATIONS.

Wm. Mitford, Esq., author of an invaluable History of Greece, just republished in this city, has published a volume of a mixed character, under the following title: "Observations on the history and doctrine of Christianity, and, as historically connected, on the primeval religion, on the Judaism, and on the heathen, public, mystical, and philosophical; the latter proposed as an appendix to the political and military history of Greece."

It is a pleasing circumstance that such men as Mitford, after having spent a long life in historical investigations, are frequently found willing to lay down their decided testimony in favour of religion, and revelation. Both friends and enemies acknowledge Mitford's History of Greece to be the best historical work of modern times. Lord Byron thus characterises him—"His great pleasure consists in praising tyrants, abusing Plutarch, spelling oddly, and writing quaintly; and what is strange after all, his is the best modern history of Greece in any language, and he is the best perhaps of all modern historians whatsoever. Having named his sins, it is but fair to state his virtues—learning, research, wrath, and partiality. I call the latter virtues in a writer, because they make him write in earnest."

The volume in question consists of detached observations on religious history, clearly stating, and fairly meeting objections to revelation—is ingenious, and to the student and divine, will be found to be valuable, and, in a great measure, to supersede many bulky commentaries.

## HISTORY OF THE JEWS.

Mr. Mayers has just published in London, a "History of the Jews, from their Origin to their ultimate dispersion; with many explanatory Notes." pp. 512. The author is a German Jew, of uncommon candour, and professes to have prepared the work for the spiritual good of his brethren. In the appendix is contained a succinct view of the prophecies relative to the future restoration of the Jews. The work possesses an advantage over Josephus, in being much more concise; and, as it embraces the entire period of Jewish National History, will of course be preferred, other things being equal, to the work of Miss Hannah Adams, which contains only the subsequent part of it. It is thought, by those who have carefully examined it, to promise much good to the Jews; in promoting a spirit of inquiry among them, and in turning their attention from the Talmud to that portion of the Bible which they profess to believe.

## CHALMERS' SERMONS.

The last number of the Eclectic Review contains an article on the late volume of Sermons by Doctor Chalmers. The following are the subjects of consideration:

1. The Constancy of God in his Works, an Argument for the faithfulness of God in his Word.
2. The Expulsive Power of a new Affection.
3. The sure Warrant of a Believer's Hope.
4. The Restlessness of Ambition.
5. The transitory Nature of Visible Things.
6. The Universality of Spiritual Blindness.
7. The new Heavens and the new Earth.
8. The Nature of the Kingdom of God.
9. The Reasonableness of Faith.
10. The Christian Sabbath.
11. The Doctrine of Predestination.
12. The Nature of the Sin against the Holy Ghost.
13. The Advantage of Christian Knowledge to the lower Orders.
14. The Duty and the Means of Christianizing our Home Population.
15. The distinction between Knowledge and Consideration.

The view he takes of the New Heavens and New Earth is peculiar. He considers that they will both be material!—the same heavens and earth as now, but renovated and purified by the fires of the last day. However much we might be pleased with this theory as an ingenious speculation, we cannot but regard it, so far as appears from the extracts in the Review, as wholly unsupported. Indeed it involves innumerable difficulties and absurdities.

His view of the unpardonable sin appears to us equally objectionable. He makes it nothing more nor less than a continued course of impenitence.

## MEMOIRS OF THE WESLEY FAMILY.

A work, says the New-York Observer, has been recently published in England, entitled "Memoirs of the Wesley Family," by the Rev. Dr. Adam Clarke. We have not had an opportunity of perusing it. A correspondent says:

"It is admirably calculated to prepare the mind for the new biography of Rev. John and Charles Wesley, now in the press, and which, no doubt, will be an antidote to the deleterious work of Robert Southey, Esq., who, in his life of Wesley, has done his utmost to bring experimental religion into disrepute."

In the concluding paragraph of the memoirs, Dr. Clarke says, "Such a family I have never read of, heard of, or known; nor, since the days of Abraham and Sarah, and Joseph and Mary, of Nazareth, has there ever been a family to which the human race has been more indebted."

From the Carlisle Advertiser.

The Rev. Charles Hodge, Professor of Oriental and Biblical literature, in the Theological Seminary at Princeton, proposes to publish "A Collection of Dissertations prin-

cipally on Biblical Literature." It will be published quarterly, at \$1 per annum, of 150 octavo pages. This work, it is said in the prospectus, is principally designed to excite a spirit for Biblical studies, by circulating information on the criticism of the text, on the ancient versions, on critical editions, to bring forward interesting articles on the manners, customs, institutions, and literature of the East—on various points in Biblical antiquities—on the literary history of the sacred volume, &c. To contain biographical notices of Biblical writers, accounts of the most important Biblical works, &c. It is designed as a vehicle by which information contained in expensive and rare volumes, may be conveyed to the Biblical student at a small expense, and in a compressed form.

Miss Aikin has published a memoir of her father, the late John Aikin, M. D. together with such a selection of his critical essays and miscellaneous papers as have not hitherto appeared in a collective form. Improved editions of several of the most popular of Dr. Aikin's works are also preparing under the care of his family.

Wm. Griffith, Esq., of Burlington, New-Jersey, has commenced publishing a work, entitled, "The Annual Law Register of the United States." The United States Gazette notices it in the following manner:

"It is a work of real merit and utility, borne forward not only by the recommendation of his acknowledged talents, experience, and acquirements, but the need which exists for a work upon his plan. Its principal object is to collect and arrange the chief points of jurisprudence, as they vary by custom and statute, in the different states of the Union. Where so little has been done to exemplify the subject, by local publications, the task he has taken upon himself is one of devoted labour and assiduity. The current of information, which he has been fortunate enough to procure and embody, is, in many particulars, minute enough to subserve the purpose of detailed business, whilst it presents valuable sketches of general institutions. Very much of the matter which forms his volumes, has hitherto been traditional and known only to practical and professional men. Even in the states, therefore, whose legal practice and polity is delineated, the man of business, the student and young practitioner, will find himself assisted with means of reference and instruction, not to be elsewhere procured in a manner so readily and well defined."

## Religious.

From the American Sunday School Magazine.  
SUNDAY SCHOOL GLEANINGS.

The Rev. J. D. Pearson, a missionary in India, and formerly a Sunday School teacher in London, lately made the following remarks, which show the importance of having books suited to the instruction of the ignorant:

In India as well as England, books that are natural and simple are preferable to those that are laboured and formal. On one occasion a brahmin was sitting before him in a boat, when he took the opportunity to place two books within his reach, unobserved by him, the one was well written in a formal manner to prove the truth of Christianity, the other with the same intent was written on the plan of a dialogue between a teacher and his scholars; the brahmin took up the evidences, read a page or two, and laid it down, he then took up the dialogue and read the whole of it. Since he had been in India, many times had he regretted that want of simplicity which used to characterize books in this country, but since he had returned he found that as regards the Sunday School Union's books, this great evil had been done away.

The same gentleman gives the following account of the first Sunday School in Bengal, India.

In regard to the origin of that school, it was begun in a way similar to that which Divine Providence often appoints, namely, that when God grants success to our exertions, he generally does it so as to leave little room for us to imagine that it was owing to our wisdom. We had four schools in the town of Chinsuran, and had in them a Christian catechism, which the boys regularly learned. One evening the Rev. H. Townley said, "Do you not think we might have these children on the Sunday?" In consequence of this conversation I gave out that next Sunday morning I would hold an examination, and that those children who chose might attend. The first Sunday we had fifty, shortly after eighty, and then one hundred and fifty. He hoped the little one would become a thousand, and the acorn cast into the ground a strong oak.

A Sunday school child who had been admonished by her teacher, was so struck with the advice given, that she exclaimed, "O go to my home and speak to my father, who gets drunk every day; what you have said has made me sorry for my sins, and it may make him so too." The teacher advised her when she arrived at home to speak to her father of what she had heard. She did so, and the father burst into tears, and from that time altered his course, and afterwards made a good husband and a good father.

On a very warm Sunday afternoon in August, a boy in one of our Sunday schools fell asleep during public worship. According to the rules of the school, this misfortune subjected the little fellow to the forfeiture of a ticket, which, at the close of the service, the teacher very punctually demanded. The boy having given up his hard earned reward of former good beha-

viour, was allowed to go home. As he was passing out of the church, his teacher experienced a sharp reproof by overhearing the sleepy lad remark to a school fellow—"I wonder my teacher took away my ticket for being asleep, when he slept himself all sermon time!"

A teacher, while commenting on the various opinions of the Leviathan of the Scriptures, spoke of the natural history of the whale in such a minute detail, as attracted one of the most observant of the class, who curiously inquired, "What do they do with the whale's skin?" To this the teacher was unprepared to answer; the lesson, however, proved a useful one to him, as he resolved that every subject proposed for the future instruction of his class should be carefully studied and reflected on at home, that he might be fully prepared for the acuteness of juvenile inquiry.

Two boys, says a female teacher, came under my observation, one nine years of age, and the other seven. After being in the vestry, one Sunday, (where the select class is taken to receive religious instruction,) one of these boys went home deeply impressed; and, after a long silence, he exclaimed, "Oh, mother! we have had the best time in the vestry to-day we have ever had!" His mother asked, "What has your teacher been telling you to-day?" "Many good things, mother; but what most affected my heart was this:—the teacher told us that when the Lord first convinced him of sin, and he felt the need of prayer, he durst not be seen bending his knees in his father's house, but was obliged to go into the fields or stack-yards to pray. Oh! thought I, what a bad boy I must be to pray so little, when I have no body to hinder me, but might pray in any part of the house I please." These two boys meet twice a day to pray together: at half-past eight they meet, and pray till nine, and at half-past twelve and pray till one o'clock, in a garret, by themselves. One day, I, in silence, slipped up to the door unperceived by them. They first sung a hymn, and then knelt down, and one of them prayed as follows:—"Oh Lord! we have, indeed, been bad boys, but for Jesus Christ's sake forgive us; may we do so no more. Pardon our sins—but pardon them now; and make us happy in thy love. Oh Lord, bless our teachers—may we and they meet in heaven, at last, to praise thee for ever. Amen." Then after singing another hymn, the other prayed:—"O Lord, we have had hearts, but for Jesus' sake, take them away and give us new hearts to-day: may our minds not wander upon our play, nor any thing that would grieve thee. May we keep from all bad boys, and do what our parents bid us. May we love and serve them all the days of our life, and go to heaven when we die, for Jesus Christ's sake. Amen."

From the New-York Observer.  
FRIENDS' PLEA FOR AFRICA.

We have had frequent occasion to mention the mission recently established in the neighbourhood of Bathurst, in West Africa, by Hannah Kilham, and other members of the Society of Friends. In the letters of Mrs. Kilham, inserted in the London Missionary Register for July, we find the following paragraphs, which we recommend to the candid perusal of all who regard missions to the heathen as unnecessary, or who are unwilling to contribute any thing for their support.

"I have visited many of the huts here, and have seen with grief in what a state of extreme degradation and immorality the people live. Their wretched habits lead to much misery; and those domestic bonds, which should endear and unite to each other the father, the mother, and children of one family, are here supplanted by jealousy, confusion, and in many instances, great cruelty. While writing the last sentence, I was called upon to visit a poor woman, who had been so inhumanly beaten by her husband, that she was in danger of suffering greatly, if not of dying, in consequence of his treatment; and although time was pressing, I immediately went. On my way I was informed that the King of Barra, some time ago, wishing to dismiss one of his wives, had ordered her legs to be broken, which was the cause of her death. All these things reminded me of the easy complacency with which I had heard some people talk in England of leaving the uncivilized part of the world to themselves, saying that they were very happy as they were, and much more innocent than was imagined; but, indeed, from all the accounts which we hear from those who have had a near view of the state of the uncivilized, it is evident that the innocence that is talked of at a distance, is not found in them. On the contrary, all that we see, or hear, calls aloud for the help of those who have been favoured with the blessings of a Christian education, and the advantages of a civilized and improved society."

"It appears to be the will of the Most High, that His creatures should be made the agents and instruments of improvement to each other; and the state of this poor country, more, perhaps, than any other, demands the wakeful care and exertion of those who can feel for the people, and for the advancement of truth and righteousness in the earth. There are, indeed, sacrifices to be made, and much to be encountered that will be opposed to the love of ease and self-indulgence. Those who have felt the comforts of home, and dearly prized them, must feel the deprivation of them, which is necessarily experienced here; so that they, who come out simply with a view to do good, will need the support of Divine goodness, and the sense of His providential care over them. Yet I am far from believing that we are in any circumstances, at liberty to sit down in



the mere enjoyment of surrounding blessings, without a sincere and solicitous inquiry what may be the duties of our day; or what sacrifices for the sake of others, may be demanded at our hands. Are we not debtors for all that we enjoy—for the privileges of Christian instruction—the precious advantages of religious fellowship? And is it not enough for us to feel, that divine goodness permits us to partake of these enjoyments, even when we divide us from those whom we love? Let us then seek for nothing more earnestly than entire dedication to His will; and resign ourselves wholly to pursue what we apprehend to be His appointments concerning us, whether it be for life or for death.

From the Religious Intelligencer.  
SABBATH SCHOOL CONCERT.

We understand the American Sabbath School Union has set apart the second Monday evening in each month, as the time for a general concert of prayer, for a blessing on Sabbath Schools. Nothing, we believe, has tended to promote the great benevolent objects in which Christians are engaged at the present day, more than the universal observance of the monthly concert for prayer. It has given a new spring to Christian exertion, and called down blessings on their efforts. It has increased the faith of Christians, and taught them to show their faith by works. The information imparted at these meetings, and the prayers which are offered, are usually confined to the cause of missions, the distribution of the Bible, and the prosperity of religion generally, while Sabbath Schools have been overlooked as a secondary object. "These ought yet to have done, and not to have left the other undone." The circulation of the Bible—the cause of missions—the distribution of tracts—and Sabbath Schools, are all aiming at the same great object, and when united form a mighty engine, which the powers of darkness cannot resist. If either of these institutions has a preference, it must, in our opinion, be given to Sabbath Schools. It claims priority on account of the numbers engaged. There are in this country and Great Britain more than 100,000 Sabbath School teachers, who are engaged as missionaries in the regular instruction of more than 10,000,000 children. Without their aid the Bible would be of little use to thousands who are there taught to read. In these Schools the foundation is laid for thousands of missionaries who will go to carry the Bible, and proclaim salvation to a perishing world. Then let parents and children unite with Sabbath School teachers in the monthly concert for prayer; implore a blessing on their labours of love; invoke the outpouring of the Holy Spirit on Sabbath Schools, and the world will soon be converted.

#### JERUSALEM MISSION.

Extract of a letter from Rev. Isaac Bird, American Missionary in Palestine, to his friend in New-Haven, (Conn.) dated

JERUSALEM, April 9, 1884.

There is no lack of priests and houses of worship, and no deficiency in attention to the common religious ceremonies of the church, but a deplorable want of knowledge. The common feeling among the Roman Catholics, is, as they openly declare, that "nothing more is necessary among the people, than a knowledge of the catechism—to read the Bible would do them no good," and we fear this sentiment is considerably prevalent in the other classes of Christians. The consequences are what you might expect. Children, and men too, who have ever been accustomed from their earliest age to a strict attendance on public worship, are yet ignorant of some of the most familiar facts in Scripture history. I asked a man to-day, (a papist of 30 years) who was the first man? After some pause for reflection, he said, "Noah." At a closing interview in Malta with one of our Italian Masters, he was inquiring about Jerusalem, and the sepulchre of our Saviour. "Do they find (said he) his bones still remaining in the sepulchre?" After asking a few questions, to know whether he really meant what he said, I asked him if it was not generally supposed that our Saviour's body was raised to life and ascended to Heaven? He thought it might be so. I just now inquired of a couple of lads, what was the name of the man whom God first made. "A youth of 20, or older, whom we employ in our kitchen, seeing them unable to answer, replied to them, 'Jesus Christ; do you not know Jesus Christ?'" When people attend church here, it seems a very small part of their object to understand any thing they hear. The language of their books is unintelligible to most of the common people. Our work of instruction and distributing the Scriptures, receives little direct encouragement from any of the several governments; but the papists especially, do all in their power to oppose us. One of their people came for a few days to read Arabic with me as an instructor, but was frightened away by the threats of the priests. The same happened to a youth who began reading Italian with our Dragoman. A man very high in authority among them, lately broke out in a rage against us, on receiving a visit from Mr. King, at Jaffa. "You have come hither (said he) to make disturbance among the people, and ought to be put down." We have no doubt, efforts will be perseveringly made by this class of men to defeat the object of our mission—but we have the satisfaction of seeing the English Consul as cordially our friend, as the French our enemy, and of believing that the English made is as much respected as the other at the Ottoman court. But aside from this, we have a foundation on which to rest our hope for protection, which I fear our enemies have not. If our work is indeed of the Lord, they that be for us we know are more than they that be against us.

From the London Evangelical Magazine.  
KING RIHO RIHO.

The Blonde frigate, commanded by Capt. Lord Byron, (cousin to the late Lord Byron) carries out the remains of the King and Queen of the Sandwich Islands—the vessel was to sail early in September.

On the arrival of their Majesties in London, they were lodged at Osborne's hotel, in the Adelphi, and every attention was paid them by the King, under the direction of the Hon. Mr. Byng, and the immediate superintendence of Mr. Hill. They were conducted to the various places of public resort, and saw whatever could amuse them. They were to have been introduced to his Majes-

ty; but before this could take place, they were taken with the measles, and in a few days became the prey to inflammation. Every medical aid was afforded, but no remedy proved effectual, and they gradually sank under the disease.

A deputation from the London Missionary Society waited on the survivors of the suite (most of whom had been seriously ill) and were kindly received. They stated their intention to have thanked the King and chiefs for the kindness shown to Mr. Ellis, the English Missionary, and the American Mission; for the attention paid to religious instruction, the abolition of idolatry, the observance of the Lord's-day, and the general favour shown to Christianity. They wished to condole with the survivors on the great loss sustained, and the grievous disappointment of the people of the Islands on the return of the ship without their King, and stated the duty of submission to the will of God.

They expressed the hope that the King's successor, and the chiefs, would continue to show the same attention to the Missionaries, and an increased regard to the religion of Christ.

Mr. Ellis, in his letter of Nov. 22, 1824, states the names of the royal visitors as follows:—Tamahameha II. king of the Sandwich Islands; Kamehameha, his queen; Boki, Governor of Oahu; Ririha, his wife, and two Banahela, or favourite associates of the king. He says, the King's subjects felt great reluctance to his proposed visit; that they exhausted their powers of persuasion in endeavouring to induce him to relinquish his design, and that many have been weeping ever since they perceived him determined on the voyage. Mr. Ellis would have accompanied him, but for want of accommodations in the ship—his wife being seriously ill.

From the New-York Observer.  
CHRISTIAN ESQUIMAUX.

From the London papers received by the late arrivals, it appears that Capt. Parry arrived in Davis's Straits early in June, having crossed the Atlantic from the Orkney's to Cape Farewell in fourteen days. A letter from one of the expedition, dated Whalefish Island, near Disco, gives the following account of a settlement of Christian Esquimaux. It is gratifying to find that the natives of this inhospitable climate, amid all their deprivations, are not destitute of the Bible, and of the institutions of Christianity.

There is resident on this island a Danish governor or merchant, and about eighty or ninety Esquimaux, or rather a mixed race of Danes and Esquimaux; they are mostly Christians, and it was quite delightful to find the holy Scriptures among them, and to see almost every one of these poor creatures enabled to read the blessed word in their own language. The nuts of these people are, comparatively, clean and comfortable; they possess a great many of the European comforts of life; and among the things that excited our astonishment was, their having, in almost every hut, a musical instrument, called a mandolin, very much like a guitar, on which the Esquimaux women play very tolerably. They have a missionary residing about eighteen miles from this, who, during the summer months, is continually going about visiting the different islands, to admonish and instruct, and to perform the Christian ceremonies of baptism and marriage, &c. What devotion to the cause of religion is here exercised! The privations and difficulties they must have had to encounter are incalculable; and it is quite delightful to see in this little place, that the blessed fruit of their labours is making its appearance. I have some pleasing proofs of the improved state of their moral character.—Some years ago I had a Labrador translation of the Gospel given me, and I had the satisfaction of receiving the sincere thanks of a poor fellow for it, to whom I hope it will prove a blessing; he could read it very well, and told me that his daughter, a girl 11 years of age, would be able to read it. The translations which they possess here were made by the celebrated Otto Fabricius, and they have also the church Catechism, and a Book of Hymns in their own language.

### Summary of News.

#### FOREIGN.

England.—By the packet ship James Cropper, which arrived at New-York on the 14th instant, in 27 days from Liverpool, London papers to the 16th of September, inclusive, have been received. In all parts of England the harvest promises to be one of the most productive in the memory of man. A number of changes in the diplomatic corps, are announced in the London papers. Considerable alarm existed in consequence of a turn out of the cotton spinners, in various parts of Lancashire and Scotland. Disturbances continue in Ireland. American papers had received in England, as late as the 23d of August. The ministerial papers are not pleased with the reception which our countrymen have given General La Fayette.

The London Magazine for September, has the following observations in its 'View of Public Affairs.' "La Fayette, the veteran of liberty, has embarked for America, on board the American ship Cadmus. She is a private vessel, he having refused the conveyance of a frigate, offered him by Congress. No doubt we shall soon have to record the triumphal and well merited honours with which America will receive him. His departure from France has, indeed, been itself a kind of triumph; and considering present circumstances, is not a little remarkable. The embarkation took place at Havre, and the army was obliged to be called out, in order to repress the enthusiasm of the people."

France.—The Journal du Commerce presents a melancholy picture of the manner in which the censorship of the press is conducted in Paris.—Every paper for the last ten days, contains a blank from which some condemned paragraph has been struck out, and most of them show two, three, or four such blanks. It is probable some of the articles might have referred to General La Fayette's reception in this country.

Spain.—The official account of the capture of Tarifa, states the French loss at 1 lieutenant, 2 privates killed, and 2 officers and 27 privates wounded. Pedro

Valdez and Domingo Gonzalez, chiefs of the Constitutionists, and 160 others, were taken prisoners. The principal chief (name not mentioned) escaped.

A new decree of the King of Spain, directs that persons guilty of disturbing the public peace in any manner whatever, shall be immediately tried by a military commission, and punished on the spot. Two conventions between Louis and Ferdinand are published in the Paris official journal, by which it is stipulated, that 45,000 French troops were to remain in Spain, till the 1st of January, 1825, when it was expected tranquillity would be restored to the latter country. Ferdinand had agreed to pay two millions of francs per month, as the extra expense of maintaining this army beyond the period it had been originally stipulated they were to continue in the country.

The Greeks.—Accounts from Corfu of the 1st of August, speak of the Greeks having obtained successes over the Turkish fleet subsequently to the affair of Ipsara. The remains of their naval force are said to have been almost annihilated at Mytilene, and that the Captain Pacha had sought refuge in the Gulf of Smyrna. Letters had been received in London from Trieste, of the 31st Aug. containing late accounts from Smyrna, by which it appeared that the Turkish squadron was to sail from Mytilene on the 7th of that month, to embark a number of troops assembled at Scala Nuova, for an attack on the island of Samos, which, according to advices from Constantinople, was to take place previous to the 10th. The Egyptian fleet had arrived off the island of Rhodes, and it was said that the Turkish government entertained the project of removing the Christian population in the Morea, to Egypt, and supplying their place with Egyptians.

Jews in Hanover.—The King of Hanover is about to grant municipal institutions, to many cities of the Kingdom, and especially to Hanover, the capital and to Hameln. The regulations of this ordinance are to the effect that the advocates and Jews will be forever excluded from the municipal councils of these cities.

Jews in Russia.—At the same moment that the Senate of Frankfurt published a law relative to the Israelites of Frankfurt, the Emperor of Russia issued a Ukase, according to which, Polish Jews, excepting those who are doctors or extensive merchants, are directed to renounce, before the 1st of January, 1825, their trade of hawkers and adopt the trade of their fathers, viz: husbandmen and shepherds. For this purpose the government has assigned them, in the temperate parts of this empire, lands, with every thing necessary for cultivating them. In case they should not wish to accept these conditions, to quit Russia entirely.

Traffic in human flesh.—A letter received in England, from Guadeloupe, states, that a French schooner arrived there in April with a cargo of 200 negroes, the remainder of a purchase of 175 which she brought out. The vessel, not being large enough to accommodate the whole number, the surplus were thrown alive by the Captain, into the sea!

Havana.—The American schooner United States, Captain D. Fitch, arrived at Havana on the 3d instant, in 17 days from Sotolamarina, including a stoppage at Barataria, (near New-Orleans) to land the widow and two sons of Iturbide.

#### DOMESTIC.

General La Fayette.—On Saturday morning last, our distinguished Guest left Washington City, on his tour to the South. Previous to his departure he took leave of the President, in an affectionate interview, which lasted nearly two hours. He was accompanied by the Mayor and Committee of Arrangements; and at the south side of the Potomac river, was received by the Committee from Alexandria, and a number of distinguished citizens, civil and military. The whole company, escorted by Captain Andrew's fine troop of cavalry, proceeded to Alexandria. When near the corporation line, the General alighted from his barouche, and saluted the military corps that were waiting to attend him. The procession then formed, and moved through the City to the City Hotel, where the National's Guest was received by the Mayor and Common Council, and was most cordially and affectionately welcomed to the town. After reviewing the troops, who made an elegant and truly martial display, the General proceeded under their escort to the quarters prepared for him by the City. In the evening a general and brilliant illumination of the town commenced at an early hour, and continued until ten o'clock.

On Sunday morning, at eleven o'clock, the General left Alexandria for Mount Vernon, and visited the tomb of Washington. Mr. Custis, of Arlington, took this occasion to present to the General the ring made by Mr. Gaither, of this city, which contains a portion of the hair of Washington. The scene at this hallowed spot, was affecting beyond description. After remaining at Mount Vernon about two hours, the General returned to the steam boat, and proceeded for York Town. On Monday, about noon, he landed at York Town, and was hailed by an immense concourse of gratified spectators. On the 19th there was a grand fête. We have not yet seen the particulars.

Internal Improvement.—We are happy to learn, says the Boston Patriot, of October 15, that the Board of Engineers for Internal Improvement, consisting of Gen. Bernard, Col. Totten, and J. L. Sullivan, Esq. will soon arrive here, with the view of ascertaining the practicability of connecting Barnstable and Buzzard Bays by a Canal.

Capt. S. R. Trevett, Esq. commander of the U. S. Revenue Cutter Search, of the district, has received orders to hold himself in readiness to be at the disposal of the Board of Engineers, and assist in taking the soundings of the Bays.

A canal across the isthmus of Cape Cod was projected at the close of the Revolutionary war; the subject was revived a few years since by the Legislature of this state, and last winter the Hon. Mr. Lloyd brought before the Senate of the United States, when a resolution was passed directing a survey of the route.

It is now hoped that this grand project will soon be accomplished, as the advantages which will result therefrom are incalculable to the commerce of the country

during peace, and for facilitating the transportation of munitions of war, in the event of hostilities.

There are about six thousand passages made round Cape Cod annually, by our foreign and coasting vessels, a large portion of which must find the Canal a more safe and expeditious route than doubling the "stormy Cape Cod."

This great national work is now required, and the rapid extension of our population, with the consequent increase of navigation, imperiously demand that a commencement should be made of that line of Canals which are ultimately to connect the bays and estuaries along our coast from Boston to New-Orleans. New-York has set a glorious example to each state and the United States. Let it be followed speedily.

Missouri.—The St. Louis Inquirer, of September 27, says.—A detachment of the 1st Regiment of Infantry, consisting of 4 companies, and 60 recruits of the 6th Regiment, embarked at this place under the immediate order of Major Kearny, for Council Bluffs, on the 17th inst. in four keel boats of the first and second class. This detachment, we understand, is to form part of the military escort, that is to ascend the Missouri, early next spring from Council Bluffs, with Gen. Atkinson and Maj. O'Fallon, commissioners appointed under the act of Congress, of the 26th May last, to hold treaties of trade and friendship with the Western tribes of Indians.

Tennessee.—A day or two after the meeting of the Legislature of Tennessee, which is now in session, resolutions unanimously passed both Houses, expressive of their sincere satisfaction on hearing of the arrival of General La Fayette in the United States; inviting him to the State; authorizing the Governor, with the aid of such persons as he may select, to make every suitable preparation and arrangement for the accommodation of the General and his suite while within the limits of the State; and that the expenses of carrying the resolutions into effect shall be paid out of the Treasury.

Thompson's Island.—A letter from a gentleman at Thompson's Island, to his friend at Norfolk, dated the 21st ult. says: "The fever broke out here about ten days since with great malignity. Dr. John D. Armstrong, of the United States' Navy, died yesterday. The United States' schooner Wild Cat sailed from Havana for this place about 22 days ago. Nothing has been heard of her since."

#### MISCELLANEOUS.

Bunker Hill Monument.—The site of the battle of Bunker Hill has been lately purchased for the purpose of erecting a granite Monument, in commemoration of the battle, which shall be the loftiest in the world. It is expected that General La Fayette will lay the corner stone of the structure on the 17th of June, next, having expressed a willingness to delay his departure till that anniversary; on which occasion, it is stated in a Boston paper, that the Hon. D. Webster will deliver an Oration. The Washington Benevolent Society have subscribed for the object, about 2000 dollars; Gov. Phillips, 1000; D. Sears, Esq. 600; Hon. P. C. Brooks, 500; Samuel Appleton, Esq. 200; Hon. J. Q. Adams, 100; Gen. H. Dearborn, 100; Gen. H. A. S. Dearborn, 100; Hon. J. Lowell, 100; Hon. James Lloyd, 100; Hon. Christopher Gore, 100; Commodore Bainbridge, 100.

Improvement.—In Providence, R. I. in 1798, there were 2958 inhabitants. In 1824 there are 13,000. In 1784, a chaise was established to go once a week between Boston and Providence.

French Kings.—It is worthy of remark, that none of the Kings of France have been succeeded in the throne by their own sons, for nearly two centuries: the present King Louis XVIII. succeeded his Brother Louis XVI. who succeeded his Grandfather Louis XV. who likewise succeeded his Grandfather Louis XIV. when about five years of age; nor has the present King any son to succeed him in the event of his death.

Mortality in large Towns.—A better Police, a more abundant supply of water, and above all, increased attention to domestic cleanliness, have greatly diminished the insalubrity of the large towns in the civilized part of Europe. In Paris the annual mortality is now only one in 32; in the 17th century it was one in 25 or 26; and in the 14th century, according to data supplied by an old manuscript, it was one in 16 or 17. If confidence may be put in this last statement, the rate of mortality has diminished one half since the 14th century. The births, which formerly fell short of the deaths in number, now exceed them.

Greek Newspapers and University.—The following newspapers are now published in Greece:—At Missolonghi, the Greek Chronicle, (in Greek); The Greek Telegraph, (in several languages); at Hydra, The Friend of the Laws, (in Greek); at Psara, The Psara Newspaper, in Greek. The Corfu University is now established. There are professors of mathematics, divinity, metaphysics, logic, ethics, botany, rhetoric, the Greek, Latin, and English languages, and history. Among the poor Greeks, the Lancasterian system of education is in full operation.

Steam Engines.—There are said to be 12,400 steam engines in England, which are calculated to do the work of 14,880,000 persons.

Despatch.—A gentleman who left New-York on the 16th of August for Liverpool, returned on Wednesday evening, in the James Cropper, having been absent fifty-seven days only.

Lucien Bonaparte has chartered the ship Crisis, of New-York, and probably has, ere this, embarked on board her for the United States.

Colombia.—The entire population of the Colombian Republic is estimated, we observe, in El Colombiano, a Caracas newspaper, at 2,644,600 souls.

The following anecdote, copied from the Boston Telegraph, exemplifies the spirit which should animate Christians, in all their benevolent efforts:

I asked a Sunday School Teacher, if he expected to continue his efforts of that kind during life: "Certainly," said he, "unless Satan's kingdom is destroyed first:—I have enlisted during the war."—A good example for others.



THE STAR.

WASHINGTON CITY.  
SATURDAY, OCTOBER 23, 1880.

#### REVENUES OF THE ENGLISH CHURCH.

The public attention in England has been directed, with some anxiety, to the revenues of the Established Church. It has been written on the subject, and comment has instigated inquiries. The revenues have arrayed themselves, as it were, on the side of the Church, and the assailants of the Church, and the words have ensued.

From the Quarterly Review and Westminster Review, we have selected a few facts, which may be interesting to our readers.

Without reckoning Ireland, which is the Established Church; one half of the people of England are Dissenters, or of course, consider the exaction of tithes for the support of the Establishment as oppressive and unjust. Liberty of conscience is not enjoyed, in a country, where a tax, by law, to maintain a system of religion which he disapproves. These things are unnatural, and it cannot last.

Various computations of the revenues of the Established Church have been made. Some writers have fixed the amount at 2,290,000 pounds, while others have swelled it to more than 7,000,000.

The following computation is from the Quarterly Review, the ablest organ of the Church. The Westminster Review quotes it, with the remark, that it is doubled in amount, it would approach nearly to the truth.

The whole number of benefices of land and Wales, is 11,342. Of these are parochial, and 649 are chapels of patronage of private individuals. The land of England and Wales contains some 37,000,000 acres; from which we deduct one-seventh for waste land, one-tenth for land exempted from tithes, and the number of acres actually subject to tithes will amount to nearly 29,000,000. The act number is, 28,615,680; which, divided by 16,693 (the number of parishes) gives an average of 267 2/3 titheable acres each parish. On this basis, we get the following estimate:

5177 Rectories at 267 2/3 = 1,383,333 acres, at 5s. 6d. per acre, £1,383,333  
4516 Vicarages at 267 2/3 = 1,208,416 acres, at 5s. 6d. per acre, £1,208,416  
1000 Perpetual Curacies, at 75s. each, £75,000  
649 Benefices not Parochial, at 30s. each, £19,470  
8000 Glebes, at 20s. each, £160,000  
Incomes of Bishops, £100,000  
Do. of Deans and Chapters, £100,000

Total Revenue of the Church, £3,000,000. Deducting the incomes of the Bishops and the Deans and Chapters, the net income of the Parochial Clergy will be 3,447,140; which sum, divided by 16,693 (the number of benefices) will give, for each benefice, the annual value of 306 2/3.

This allowance does not appear extravagant. "The average income of a Clergyman in the Scotch Church, an establishment remarkable for its economy and prudence, is not less than 75s. The principal objection, however, lies against the enormous amount of the revenue of the English Church, compared with that of the Scotch. The following estimates were from the Westminster Review:

For the Church of England, 11,344 clergymen, at 306 2/3 per ann. £3,447,140  
For the Church of Scotland, 948 clergymen, at 275s. per ann. £2,607,000

According to the returns of 1854, the population of Scotland was 2,135,000, and the Scotch clergy, at 950, one minister is charged with the spiritual interests of 2250 persons. The population of England and Wales, is 22,218,500. At the rate of one minister to 2250 persons, the total number required for England would amount to 9874. Their salaries, at 300s. per ann. would come to 2,962,200, leaving a balance to the country of more than a moiety of the present revenue of the Church.

The Reviewer, in this calculation, has the important fact, that one half, or more, of the population of England and Wales are Dissenters; and, of course, do not support the services of the Established Clergy. It supposes, indeed, without the slightest ground of probability, that, were the Dissenters reformed, the Dissenters would return to its communion. Dr. Paley, himself an Episcopal clergyman, admits that, "if the Dissenters form the majority of the population, the Establishment itself ought to be altered or qualified."

It is manifest, that there is either a gross excess in the numbers of the English Clergy, or a scandalous neglect of duty on the part of the majority. From the returns made to the House of Commons, it appears that the number of non-residents was, in 1809, 7358; in 1811, and in 1811, 5840. The accounts thus:

Year	Incomers	Residents	Non-Residents
1809	11,194	3836	7358
1810	10,801	4490	6311
1811	10,261	4971	5290

cannot be too much to non-residents, one half, and leaving the of superfluous curates small; and indeed a more adequate. on Moral Philosophy, in cases where the interests of the Church, gives so wide a latitude; and his efforts to receive a salary for not performing them, is employed, does not persons who pay the to the best talents and which it will command that the curates are, men than the rectors perform the duties to the salary. The they usually receive to subsist, without tails and anxieties, to charge their functions have not leisure, at various measures of reposed, and the argument on both sides.

FULLER'S WIFE. William Collier, Esq., has addressed a Circular to his Clergy in America, attention to his edition. They will form a "Price \$13 a set, bound and lettered. is nearly finished, and completed in a reasonable time. No. 6, Atkinson-

SINGS OF AN ESTABLISHED Baptist priest committed to jail, a month, in the county of under the vagrant law, collecting money under the authority of a Baptist pecuniary aid, for the expense of the were accordingly dismissed of magistrates. The committing magistrate of the Established

NEW ASSOCIATION. are informed, by the, that nine churches of Connecticut, and at the 1st of in Ashford, on Wednesday, in consideration of joining another association, deliberation, they unestablish one, by the Baptist Association.

COLLEGIATE REVENUE. Princeton.—The college on the 29th of September, a gentleman received a degree of Arts. I was of A. M. was conferred among whom was Lynd, of this city.

of Laws was conferred on Platt, of the State of Pennsylvania. University, Esq. has been Professor of Mathematics, in Transylvania College, (Ky.)

ROBINSON ON RELIGIOUS PAPERS, and a History of Baptism. The English translation of the word, baptize, and there is no word in which is an exact word, as the New Testament, neither less nor more than the excellence, and the two ideas in baptism. B. and signifies to dip, as render the word, but the word stood in this rendering the opinion advanced defended by the, and with some ostensible erudition, it is ungrounded. It is Baptists ought not to following extract from Robinson's History, written by whom we need not in the American history and March, 1811, the critical part of the objection



cannot be too much to suppose, that of non-residents, one half, at least, were able, and leaving their duties in the curates. The salary of these curates must necessarily be small; and indeed are well known to be so. Dr. Paley, in his *Moral Philosophy*, justifies non-residence, in cases where the clergyman is engaged in studies or services connected with the interests of the Church. This rule, however, gives so wide a latitude, as to render it of little value; and his arguments do not convince us, that it is an act of common honesty to receive a salary for certain services, and not performing them. That a substitute employed, does not alter the case. Persons who pay the salary, are entitled to the best talents and other qualifications which it will command. It is, probably, that the curates are, in general, more than the rectors themselves; but they perform the duties, they are entitled to the salary. The scanty pittance they usually receive, cannot enable them to subsist, without being harassed by cares and anxieties, which unfit them to discharge their functions.

**TULLER'S WORKS.**  
Mr. William Collier, of Charlestown, has addressed a Circular Letter to the Baptist churches in America, soliciting attention to his edition of Dr. Fuller's works. They will form eight octavo volumes. Price \$13 a set in boards; \$15 bound and lettered. The fourth volume is nearly finished, and the whole will be completed in a reasonable time. Or, if by mail or otherwise, are solicited, directed to No. 6, Atkinson-street, Boston.

**SHIRINGS OF AN ESTABLISHED CHURCH.**  
A licensed Baptist preacher was recently committed to jail, and to hard labour for a month, in the county of Buckingham, under the vagrant act, on a charge of collecting money under false pretences. It appeared, however, that they were procured by a Baptist Society to supply pecuniary aid, for the purpose of defraying the expense of a meeting-house. They were accordingly discharged by the magistrates. The informer, and committing magistrate, were both clerical, of the Established Church.

**NEW ASSOCIATION.**  
We are informed, by the Christian Secretary, that nine churches, in the northern part of Connecticut, assembled by the managers at the 1st Baptist Meeting-house in Ashford, on Wednesday, Sept. 29, to take into consideration the propriety of forming another association. After mature deliberation, they unanimously agreed to establish one, by the name of the Ashford Baptist Association. It consists of 9 churches.

**RELATION OF THE SCRIPTURES IN FRANCE.**  
The Protestant Bible Society in Paris has been established six years. It has assisted the formation of 76 Auxiliaries and Societies among the Protestant Christians in France; as well as of 34 Associations and Societies in Paris.

**COLLEGIATE RECORD.**  
The commencement was on the 29th of September. Forty gentlemen received the degree of Doctor of Arts. Twelve alumni received the degree of A. M. The honorary degree of A. M. was conferred on six gentlemen, among whom was the Rev. Samuel Lynde, of this city. The degree of Esq. was conferred on the Hon. John Jay, of the State of New-York.

**ROBINSON ON BAPTISM.**  
We have recently observed, in two or three religious papers, an extract from Robinson's History of Baptism, in which he says, "The English translators did not translate the word baptize, and they acted wisely; there is no word in the English language which is an exact counterpart of the word, as the New Testament uses it, conveying the precise ideas of the Evangelists; the excellence of the word, is that it signifies to dip so as to colour. Baptize is a dyer's word, and signifies to dip so as to colour. But the word dip give one true idea, and the word colour two, and one is the opinion advanced in this extract, and defended by the author with learning, and with some ostentation, perhaps, of theological erudition, we believe to be unfounded. It implies a concession, that Baptists ought not to make the following extract from a review of Robinson's History, written by a very able writer, whom we need not name, and inserted in the American Baptist Magazine, January and March, 1818, appears to us the critical part of the question. It fully forebids objections might be made

to the idea, that we are *tinged* in baptism with a new character, analogous to the new colour which is given to a piece of cloth, by dyeing it! The advocates of baptismal regeneration ought to be grateful to Mr. Robinson for this concession.

But we must proceed to the extract:  
The notion which the author maintains, that the original Greek word for baptize cannot be translated, but that it was designed by our Lord and his Apostles to express not only a dipping, but also a colouring, appears to us fanciful. It seems unsupported even by the passage which he quotes from Tertullian: "Homo in aqua demissus, et inter pauca verba tinctus." A man is put down, or goes down into the water, and amidst a few words, i. e. while a few words are pronounced, he is dipped. Tinctus, it is true, primarily signifies the same as coloured, tinged. But as the principal action in colouring was dipping, (into a dye) the word came to be used in Latin, like the corresponding terms in Greek, to denote simply a being dipped, wetted much, or immersed, without any reference to a colouring. Thus we find in Ovid the phrase, "tingere corpus aqua." [To tinge, or dip, the body in water.]

We fully agree with Dr. Campbell, that the original word put down in our common version, baptize, ought to have been translated, and translated into plain English, immerse. This distinguished gentleman, whose extensive erudition was never doubted, and whose object was not to vindicate his practice as a Presbyterian, but to elucidate the sense of Scripture as a critic and a man of learning, observes:—

"In several modern languages we have, in what regards Jewish and Christian rites, generally followed the usage of the old Latin version, though the authors of that version have not been entirely uniform in their method. Some words they have transferred from the original into their language; others they have translated. But it would not always be easy to find their reason for making this difference. Thus the word *περιτίθη* they have translated *circumcise*, which exactly corresponds in etymology; but the word *βαπτίζω* they have retained, changing only the letters from Greek to Roman. Yet the latter was just as susceptible of a literal version into Latin as the former. *Immersio, tinctio, answers* exactly in the one case, as *circumcisio* in the other. And if it be said of those words, that they do not rest on classical authority, the same is true also of this. Etymology, and the usage of ecclesiastical authors, are all that can be pleaded.

"Now the use with respect to the names adopted in the Vulgate, has commonly been imitated, or rather implicitly followed, through the western parts of Europe. We have deserted the Greek names where the Latins have deserted them, and have adopted them where the Latins have adopted them. Hence we say *circumcise*, and not *peritomy*; and we do not say *immerse*, but *baptize*. Yet when the language furnishes us with materials for a version so exact and analogous, such a version conveys the sense more perspicuously than a foreign name. For this reason, I should think the word immersion, (which, though of Latin origin, is an English word, regularly formed from the verb to immerse,) a better English name than baptism, were we now at liberty to make a choice. But we are not. The latter term has been introduced, and has obtained the universal suffrage; and, though to us not so expressive of the action; yet, as it conveys nothing false, or unsuitable to the primitive idea, it has acquired a right by prescription, and is consequently entitled to the preference."

\* Pastorum, lib. iv. 790.  
† See Diss. viii. part ii. preliminary to the Four Gospels.

**Second Baptism.**—The Christian Register states, that in the Church [Baptist] in Nobleborough, Maine, there have been of late several instances of the baptism of individuals, who had been baptized in a former revival. If this be true, and we know nothing to the contrary, it is something new, at least to us. Whatever may be the significance of this solemn ordinance, it is manifest that a second administration of it can add nothing to the first. If there is no significance in the one, then there is none in the other. It may be added, that no such example is afforded in the holy Scriptures.

The above paragraph is copied from the Boston Telegraph. No particulars are given, but we suppose, that the "second baptism" referred to, was the immersion of persons who had been sprinkled. The editor of the Telegraph must be aware, that the Baptists do not acknowledge any thing but immersion to be baptism. If the persons at Nobleborough were twice baptized, in this sense, the act was unnecessary, and contrary to the sentiments and usual practice of the Baptists.

**SCRIPTURAL CATECHISM.**  
The Rev. John Peck, of Cazenovia, (N. Y.) has published a "Scriptural Catechism," which is highly commended in the Baptist Register.

**PROFESSOR CHASE.**  
This gentleman arrived at Philadelphia, on Sunday last, in the ship Manchester, after a boisterous passage of 45 days from Liverpool. His health is much improved.

**DIPLOMATIC.**  
M. Salazar, Minister Plenipotentiary from the Republic of Colombia, with his lady and family, and Colonel Gomez, Secretary of Legation, arrived at Baltimore on Tuesday. They intend to make that city, for some time, their residence, previous to the meeting of Congress at Washington.

**AMERICAN COLONIZATION SOCIETY.**  
The Board of Managers of the American Colonization Society have determined to send, if possible, two vessels to Liberia with emigrants, this fall—one to sail from the James river, and the other from some point further North, not yet designated. To accomplish this, large additions to their funds will be indispensable. They, therefore, earnestly request their friends and Auxiliary Societies to use their best endeavours to procure contributions.

The remittances should be made as early, at least, as the first of November, to Richard Smith, Esq. Treasurer of the Society, Washington, D. C.

Rev. Amos Bassett, D. D. of Hebron, is appointed Principal of the Foreign Mission School at Cornwall.

Extract of a letter to a friend in Washington City, dated  
BLOOMFIELD, Nelson county, }  
(Ken.) October 1. }

DEAR SIR,  
The circulars forwarded to me, for the Salem Association, were presented to that body by the Rev. Spencer Clark. They were made part of the business of the Association. On Saturday they were taken up. The first, on the subject of the Star and Luminary, was received, and the resolution recommending these publications to the patronage of the churches, was adopted. The second, on the subject of aid to the Missionary cause, met with some small opposition, from some few members of that body, and also from one or two corresponding members. But it afforded cause for thankfulness, to see the decision and Christian firmness with which the objectors were met by such an overwhelming majority of this Association.

The resolution recommending the support of Missions, passed by a very large majority; when, at the suggestion of the Moderator, (the Rev. David Thurman) the Association took up the subject of immediately doing something to sustain the Baptist Board of Foreign Missions in their pious labours to advance the Redeemer's Kingdom in the world. It was resolved, that the Rev. Isaac Hodges be appointed to preach a Missionary Sermon, and that after the sermon a collection be made in behalf of the Association, and put into the hands of Samuel M'Kay, Esq. (Agent for Missions) to be forwarded to the Baptist Board of Foreign Missions.

When the Association adjourned, the Rev. I. Hodges repaired to the stand, where a large congregation was assembled. His text was Psalm xxxvii. 3. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Towards the conclusion of his discourse, he exhorted the benefits resulting from doing good, with an humble confidence in the Lord; and upon a reasonable scale calculated the good, that, under the blessing of God, might result from the giving of only one dollar with a pure heart, and observed that he would not recommend this thing in word only, but do himself, what he recommended to others, and did accordingly. The sermon was really good, but he manifested also by his conduct that his heart was in the work. The congregation was then informed, that opportunity was now offered for all who felt desirous of promoting the Redeemer's Kingdom, to manifest it. In a few minutes upwards of \$66, currency, was contributed, and put into the hands of the Agent, which will be forwarded without delay.

Thus you see, that nothing is wanting in this section of Kentucky, but energy, to carry the Missionary cause into complete effect. The decision of the Association on the subject at this time, is truly gratifying, as it will give tone to their proceedings in future, for it is evident that there is a very large majority of the efficient members of this body that are decidedly in favour of supporting Missions.

There are ten ordained, and three licensed preachers in this Association. So soon as the minutes are printed, I will forward you a copy.

Ever yours, sincerely,  
JAMES CAIN.  
Extra of a letter to a gentleman in this City, dated  
TWIGGS CO., (Geo.) Sept. 15.

DEAR BROTHER,  
I have attended the Ebenezer Association, as a messenger from the Sunbury. The Association met in this county, on Saturday last, and adjourned yesterday. From the letters, it appears that coldness prevails throughout the churches. There was much warm debating, on the subject of the Mission, and the subject of the General Association, both of which were decided against by a large majority. Myself, with some others, recommended to those brethren who were in the minority, to form themselves into a Missionary Society. This they have agreed to do, and they are to meet for this purpose, in this county on the last Friday Saturday, and Sunday in January. I have engaged to be with them. I calculate much on their success, and expect that they will unite with the General Association.

To the Editor of the Star.  
ON CLOSE COMMUNION.

The little circle of Baptists in our neighbourhood, beg leave to thank you for the publication of brother Cone's excellent letter on Communion. I hope it may be deemed worthy of extensive circulation among those prints which are of Baptist character, and by all who are willing to give us an opportunity of speaking in our own defence.

We do ardently hope to see more widely extended that admirable system of combined effort, which has originated among the varied sects of Christians, the BIBLE SOCIETY, the parent of so many Christian exertions to forward the kingdom of our great God and Saviour; but we do not see the necessity of prostrating our church discipline to accomplish this very desirable result, nor can we see the propriety of simple hearted Christian Baptists holding such language as appeared some time since in the letter of a very distinguished Association, who, in alluding to this subject, "pray the Great Head of the Church would show them (Baptists and Pedobaptists) the right path, the good old way, &c. and give them grace to walk therein"—intimating, at least, the existence of a doubt of the correctness of their present sentiments and practices. As we cannot believe this to be the case, we must attribute such expressions to a conciliatory tone which has a tendency to do any thing but effect the great object which induced

them to use it—the establishment of one faith and one baptism.

We hope that our Christian friends will meet us, where we shall ever be happy to meet them, on that common ground of Christian effort, where all are united, and have a community of interests and feelings; and that they will put to rest the fruitless attempts to raise this "bar of communion"—a bar, which is more repulsive in appearance than in fact, as it does not prevent a hearty union of exertions for the Mission cause, nor hinder the reciprocity of our ministering brethren: barriers which do now exist among themselves to a very great extent, and that, too, without any bickering and complaint from those shut out by such restrictions.

Blue Ridge, September 6.  
To the Editor of the Star.  
LOWER DUBLIN, (Penn.) Sept. 18.

DEAR BROTHER,  
The circumstances of our dear brethren in the Burman Empire, have rested with great weight on my mind for some weeks past. I refer, particularly, to the fact, as announced in the public papers, of the war now raging between that country and the British government in India. How will our dear brethren fare during this calamity? Will not their supplies from Calcutta be interrupted, and cut off? Will not that capricious and despotic government identify the Missionaries with the English? Or, should the men in authority forbear to molest them, will not a blind, bigoted, and enraged populace, urged on by an interested and a malicious priesthood, fall upon them, and use them despitefully? The similarity between the English and Americans, in language, religion, &c. is such, as that they may easily be mistaken by a people so ignorant of the geography and history of other nations, as the Burmans are. The Mission in that country ought, in a special manner, to lay very near our hearts, for several reasons. Those who first engaged in it, were evidently given us by the Providence of God, and cast themselves upon us for support; and we received them, and pledged our faith and honour, as Christians, and as Baptists, to support them in their arduous work. Moreover, it is well known to us all, that this Mission is the parent of those combined efforts, in which we are now engaged, and that it was the means of introducing us to each other, and of bringing us together, in our Conventions and other public meetings, from Maine to Louisiana. These remarks have been introduced, not to the disparagement of the other Missions; far from it, for the writer of this article rejoices in the prosperity, not only of the other stations supported by our own denomination, but also of those in which Christians of every name, among Protestants, are engaged; and, when our brother M'Coy visited us, he felt it a sacred duty and a sincere pleasure to aid him, and to encourage his brethren to do so likewise. But the above observations have been made solely for the purpose of securing the sympathy and the prayers of such of your readers as have compassion for perishing heathen, and love for those who hazard their lives for the sake of our Lord Jesus Christ. I would suggest, therefore, as the first Monday in November is at hand, that the Burman Mission be specially remembered on that evening; and that the ministers of Christ, who may feel the importance of this hint, would mention this from the pulpit on the preceding Lord's-day. When Peter was in prison, "prayer was made of the church, without ceasing, unto God, for him," and they prevailed. We know that our dear brethren and sisters in Burmah are in perilous circumstances, but God may hear prayer in their behalf; and the hearts of all men are in His hands.

Yours, truly, in the Lord. AGNOSTOS.

ORDINATIONS.

At Barnstable, (Mass.) on the 7th instant, during the session of the Old Colony Association, the Rev. OTIS WING, and STEPHEN COOMBS, were ordained to the work of the Gospel ministry. Rev. Wm. Hubbard made the introductory prayer. Rev. Benj. C. Grafton preached from Rom. i. 16. After which, nearly \$16 were collected to aid the funds of the Mission Society. Rev. Saml. Glover made the ordaining prayer, and gave the right hand of fellowship, and Rev. Joan Peck gave the charge.

At Liberty, Bedford county, Virginia, on the 10th of August, Mr. DANIEL WITT, was ordained to the work of the ministry. Sermon, by brother Eli Ball, from 2 Tim. ii. 2. Ordaining prayer, by brother John S. Lee. Charge, by brother Ball. Right hand of fellowship, by brother Wm. Leftwich. The services were solemn and impressive.

At North East, Erie county, (Penn.) on Thursday, the 22d ult. the Rev. JACOB BAILY was solemnly ordained to the work of an evangelist. Ordination sermon by the Rev. E. Tucker, from Mark xvi. 15; consecrating prayer by Rev. Jonathan Blake; charge by Rev. Charles La Hatt; right hand of fellowship by Rev. John Bennett; concluding prayer by Rev. Oliver Alfred. The assembly was large, and the exercises were highly interesting.

BOARD OF MISSIONS OF NORTH-CAROLINA.  
We are requested to mention, that this Board will hold its semi annual meeting, at Cross Road Church, Wake county, (N. C.) on Saturday, the 6th of November next.

BAPTIST GENERAL TRACT SOCIETY.  
Shipped by Jeremiah Hendren, at Norfolk, on the 11th of October, on board the schooner Chasseur, Captain Lynburne, one box of Tracts for the Savannah and Augusta Depositories, to Wm. Cooper, Esq. Savannah.

TO CORRESPONDENTS.  
"Biblicus," "Marcus," and "A Friend to the Prosperity of Zion," shall be attended to soon.

MARRIED.  
On Thursday evening, the 14th instant, by the Rev. Mr. Matthews, Mr. EDWARD M'INTIRE, to Miss ELIZA LONG, of this city. On Saturday evening last, by the Rev. Mr. Hawley, Mr. SAMUEL HANCOX, of Boston, Mass. to Miss SUSAN T. PAINES, of Bedford county, Virginia.

**DIED.**  
In this city, on Friday, the 15th instant, of bilious fever, Mr. WILLIAM VIDLER, in his 29th year.  
On Thursday morning last, aged 54 years, Mr. GIOVANNI ANDREI, a native of Carrara, in Italy, and a sculptor by profession.  
On Saturday morning last, in the 90th year of his age, JAMES KEITH, Esq. one of the oldest and most respectable inhabitants of Alexandria. Mr. Keith was Mayor of Alexandria when the citizens gave a public dinner to Gen. La Fayette, upwards of 40 years ago, and the day on which the General again visited Alexandria was the last of his useful life.

At Russellville, Kentucky, JOSEPH PICKENS, Esq. Postmaster of that place, in the 25th year of his age. No man ever enjoyed a greater share of the esteem and confidence of his fellow citizens.

At Mobile, Alabama, on the 6th of June last, after an illness of one day, the Rev. JACOB PARKE, late pastor of the Baptist church in Belmont, Mississippi. "Blessed are the dead, who die in the Lord."

On the 28th ultimo, in the county of King and Queen, Virginia, Mrs. ELIZABETH GARDNER, in the 82d year of her age.—Mrs. G. for the last 50 years has been a member of the Baptist church, and lived an exemplary life of piety. She has left a numerous circle of friends and acquaintances to lament her loss.

**REPORT OF DEATHS.**  
In the City of Washington, during the month of September, 1824.

Bilious Fever	6
Typhus do.	4
Do. do. (coloured)	1
Intermittent Fever	3
Cholera	4
Teething	1
Worms	1
Dropsy	1
Consumption	4
Convulsions	1
Do. (coloured)	1
Dropsy of the brain	2
Dysentery	1
Decay	2
Gangrene (non resident)	1
Total	36
Adults	17
Children	16
By order of the Board of Health.	

BAPTIST GENERAL TRACT SOCIETY.

The following Tracts have been published.

NO.	COPIES.
1. Constitution, Circular, &c. of the Society,	5000
2. Life of Bunyan,	2500
3. The Great Question Answered,	2500
4. Friendly Advice,	2500
5. The Pensioner,	2500
6. The Death bed of a Medical Student,	2500
7. The Sunday's Excursion,	2500
9. Thoughts on the Gospel,	3000
10. History of John Robbins the Sailor,	6000
11. The Contrast,	6000
12. The Brazen Serpent,	6000

The first Tracts have been called for and are sold. No delay which can be avoided will prevent the issue of new Tracts.

**Wholesale Prices Current.**  
WASHINGTON CITY OCTOBER 23.

ARTICLES.	Per	From	To
Bacon	lb.	7 1/2	8
Candles	"	10	12
Cheese	"	7	9
Coffee, best	"	10	20
" common	"	17	18
Corn meal	bush.	53	
Flour	barrel	5 25	
" White wheat	"	5 25	
Lard	lb.	9	10
Lime (Thomaston) retail	cask	1 75	
Molasses	gall.	28	
Oil, summer	"	50	
Salt	sack	3 00	
Sugar, best	cwt.	11 50	12
" common	"	9 00	
Whiskey, common	gall.	25	27
" old	"	45	

**NEW SNUFF STORE.**

**SAMUEL GRUBB**

HAS opened a store, within a few days, on the Pennsylvania Avenue, opposite M. Poor's Auction room, and five doors east of Jesse Brown's Hotel, and offers for sale, a general assortment of Snuff just received from New-York, Philadelphia, and Richmond.

Lorillard's Macaboy,  
Hamilton's ditto.  
Princess Mixture,  
Dunkirk,  
Coarse and Fine Rappee, 1st quality,  
Hadham's No. 9.  
Martinique,  
Strasburg,  
Cephalic,  
J. Guignon's Natchitoches,  
Scotch, in Bladders, 1st quality,  
Ditto, in bottles, 1st & 2d quality, &c.

**LORILLARD'S**

**Best Cut Chewing Tobacco;**  
The Virginia Large and Small Twist, of superior kind, constantly on hand.

**Genuine Havana Cigars,**  
and those of 1st and 2d quality of Spanish tobacco, made in Baltimore, and at his own manufactory.

**ALSO,**  
LA FAYETTE SNUFF BOXES,  
LANDSCAPE DO. DO. &c. &c.  
All of which are offered at wholesale and retail.

S. G. Having made arrangements to be provided with the best articles in his line of business, respectfully solicits a share of public patronage.  
Orders from the country will be thankfully received, and punctually attended to, at low prices for cash.

Washington City, D. C.  
Oct. 24.



## Poetry.

(The following ode to an Indian Gold Coin was written by Dr. Leyden, a Scotchman, who left his native country to reside in India, with a view to accumulate a fortune. In the last stages of a fatal disease brought on by the heat of the climate, he penned these lines. "This ode," says Lacon, "in my humble opinion, comes as near perfection as the sublimity of a Muse can arrive at, when a sisted by a subject that is interesting and an execution that is masterly. It adds a deeper shade to that sympathy which such lines must awaken, to know that the spirit that dictated them is fled.")

## ODE TO AN INDIAN GOLD COIN.

Written in Ghoreah, Malabar.

Slave of the dark and dirty mine!  
What vanity has brought thee here?  
How can I love to see thee shine  
So bright when I have bought so dear?  
The tent ropes flapping lone I hear  
For twilight converse, arm in arm;  
The jackal's shriek rustic on my ear,  
When mirth and music went to charm.  
By Ghoreah's dark wandering streams,  
Where came tuffs shadow all the wild,  
Sweet visions haunt my waking dreams  
Of Tevot loved while still a child,  
Of castled rocks tremendous piled  
By Esk or Eden's classic wave,  
Where loves of youth and friendship smile,  
Uncurs'd by thee, vile yellow slave!  
Faded dreams sweet, from memory fade!  
The perished bliss of youth's first prime,  
That once so bright on fancy play'd,  
Rejoins no more in after time.  
Far from my sacred natal chime,  
I haste to an untimely grave;  
The daring thoughts that soar'd sublime,  
Are sunk in ocean's southern wave.  
Slave of the mine! thy yellow light  
Glooms baleful as the tomb-fire drear,  
A gentle vision comes by night  
My lonely widow'd heart to cheer;  
Her eyes are dim with many a tear,  
That once were guiding stars to mine;  
Her fond heart throbs with many a fear!  
I cannot bear to see thee shine.  
For thee, for thee, vile yellow slave,  
I left a heart that lov'd me true!  
I cross'd the tedious ocean wave,  
To roam in climes unkind and new.  
The cold wind of the stranger blew  
Chill on my wither'd heart—the grave,  
Dark and untimely, met my view—  
And all for thee, vile yellow slave!  
Ha! comest thou now, so late, to mock  
A wanderer's banish'd heart forlorn,  
Now that this frame the lightning shock  
Of sun-rays' tip with death has borne?  
From love, from friendship, country, torn,  
To memory's fond regrets the prey,  
Vile slave, thy yellow dross I scorn!  
Go, mix thee with thy kindred clay!

## Miscellany.

Extract from Professor Everett's Oration, on "The peculiar motives to intellectual exertion in South America," recently delivered before the Society of Phi Beta Kappa, at Cambridge.

The march of our population westward has been attended with consequences in some degree novel, in the history of the human mind. It is a fact, somewhat difficult of explanation, that the refinement of the ancient nations seemed almost wholly devoid of an elastic and expansive principle. The arts of Greece were enchain'd in her islands and her coasts; they did not penetrate the interior. The language and literature of Athens were as unknown to the north of Pindus, at a distance of two hundred miles from the capital of Grecian refinement, as they were in Scythia. Thrace, whose mountain tops may almost be seen from the porch of the temple of Minerva at Sunium, was the proverbial abode of barbarism. Though the colonies of Greece were scattered on the coasts of Italy, of France, of Spain, and of Africa, no extension of their population toward the interior took place, and the arts did not penetrate beyond the walls of the cities, where they were cultivated. How different is the picture of the diffusion of the arts and improvements of cultivation from the coast to the interior of America. Population advances westward with a rapidity, which numbers may describe, but cannot represent, with any vivacity, to the mind. The wilderness, which one year is impassable, is traversed the next by the caravans of the industrious emigrants, who go to follow the setting sun, with the language, the institutions, and the arts of civilized life. It is not the irruption of wild barbarians, come to visit the wrath of God on a degenerate empire; it is not the inroad of disciplined banditti, marshalled by the intrigues of ministers and kings. It is the human family led out to possess its broad patrimony. The states and nations, which are springing up in the valley of the Missouri, are bound to us, by the dearest ties of a common language, a common government, and a common descent. Before New-England can look with coldness on their rising myriads, she must forget that some of the best of her own blood is beating in their veins; that her hardy children, with their axes on their shoulders, have been literally among the pioneers in this march of humanity; that young as she is, she has become the mother of populous states. What generous mind would sacrifice to a selfish preservation of local preponderance, the delight of beholding civilized nations rising up in the desert; and the language, the manners, the institutions, to which he has been reared, carried to the foot of the Rocky Mountains? Who can forget that this extension of our territorial limits is the extension of the empire of all we hold dear; of our laws, of our character, of the memory of our ancestors, of the great achievements of our history? Whithersoever the sons of the thirteen states shall wander, to southern or western climes, they will send back their hearts to the rocky shores, the battle fields, and the intrepid councils of the Atlantic

coast. These are placed beyond the reach of vicissitude. They have become already matter of history, of poetry, of eloquence:

The love, where death has set his seal,  
Nor age can chill, nor rival steal,  
Nor falsehood disavow.

Divisions may spring up, ill blood arise, parties be formed, and interests may seem to clash; but the great bonds of the nation are linked to what is passed. The deeds of the great men, to whom this country owes its origin and growth, are a patrimony, I know, of which its children will never deprive themselves. As long as the Mississippi and the Missouri shall flow, those men and those deeds will be remembered on their banks. The sceptre of government may go where it will; but that of patriotic feeling can never depart from Judah. In all that mighty region, which is drained by the Missouri and its tributary streams—the valley coextensive with the temperate zone—will there be, as long as the name of America shall last, a father that will not take his children on his knee, and recount to them the events of the 20th December, the 19th of April, the 17th of June, and the 4th of July?

This is the theatre, on which the intellect of America is to appear, and such the motives to its exertion; such the mass to be influenced by its energies, such the crowd to witness its efforts, such the glory to crown its success. If I err, in this happy vision of my country's fortunes, I thank God for an error so animating. If this be false, may I never know the truth. Never may you, my friends, be under any other feeling, than that a great, a growing, an immeasurably expanding country, is calling upon you for your best services. The name and character of our Alma Mater have already been carried by some of our brethren thousands of miles from her venerable walls; and thousands of miles still farther westward, the communities of kindred men are fast gathering, whose minds and hearts will act in sympathy with yours.

The most powerful motives call on us as scholars for those efforts which our common country demands of all her children. Most of us are of that class, who owe whatever of knowledge has shone into our minds, to the free and popular institutions of our native land. There are few of us, who may not be permitted to boast, that we have been reared in an honest poverty or a frugal competence, and owe every thing to those means of education which are equally open to all. We are summoned to new energy and zeal by the high nature of the experiment we are appointed in Providence to make, and the grandeur of the theatre on which it is to be performed. When the old world afforded no longer any hope, it pleased Heaven to open this last refuge of humanity. The attempt has begun, and is going on, far from foreign corruption, on the broadest scale, and under the most benign auspices; and it certainly rests with us to solve the great problem in human society, to settle, and that for ever the momentous question—whether mankind can be trusted with a purely popular system. One might almost think, without extravagance, that the departed wise and good of all places and times, are looking down from their happy seats to witness what shall now be done by us; that they who have lavished their treasures and their blood of old, who laboured and suffered, who spake and wrote, who fought and perished, in the one great cause of Freedom and Truth, are now hanging from their orbs on high, over the last solemn experiment of humanity. As I have wandered over the spots, once the scene of their labours, and mused among the prostrate columns of their Senate Houses and Forums, I have seemed almost to hear a voice from the tombs of departed ages; from the sepulchres of the nations, which died before the sight. They exhort us, they adjure us to be faithful to our trust. They implore us by the long trials of struggling humanity, by the blessed memory of the departed; by the dear faith, which has been plighted by pure hands, to the holy cause of truth and man; by the awful secrets of the prison houses, where the sons of freedom have been immured; by the noble heads which have been brought to the block; by the wrecks of time, by the eloquent ruins, of nations, they conjure us not to quench the light which is rising on the world.

Extract from a "Communication on the improvement of government," read before the American Philosophical Society at Philadelphia, in presence of General La Fayette, by Charles J. Ingersoll.

Our enviable associate, General La Fayette, the disciple of Franklin, intimate of his legitimate successor, for many years the President of this society, who carried into the Presidency of the country, the benevolent, economical, just and pacific doctrines of the philosophy of the age—has uniformly, under all vicissitudes in both worlds, maintained it from the first, till rewarded by the brilliant present; when part of his requital is a popular coronation, to which the triumph of old or any modern pagan bears but a faint resemblance. For cold and cheerless is bespoken and organized pomp. No spectacle is either physically or morally comparable in magnificence to that of a rejoicing nation. No government can rouse a people like their own awakening. No treasury can afford the means, no ordinance can produce the effects, of the gratuitous ostentation of an unanimous people. America does not forget the romantic forthcoming of the most generous, consistent and heroic of the knights of the old world to the rescue of the new. She has always dwelt delighted on the constancy of the nobleman who could renounce titles and wealth, for more historical and philanthropic honours; the commander renouncing power, who never shed a drop of blood for conquest or vain glory. She has often trembled, but never blushed, for her oriental champion, when tried by the alternate caresses and rage of the most terrific mobs, and imposing monarchs. She knows that his hospitable mansion was the shrine at which her citizens in France consecrated their faith to independence.

Thither did all her valiant youth resort,  
And from his memory inflame their breasts  
To matchless valour, and adventures high.

Invited to revisit the scenes of his first eminence, the very idolatry of his welcome abounds with redeeming characteristics of self-government. A squadron of steam boats

brought him to the shore. A steam boat of larger dimensions than the ships of war to which, in the time of Henry the Great, those of all the rest of Europe veiled their flags, has been a vehicle of his pleasures—emblematic of the enterprise, mobility, abundance, comfort and equality of the country, which, the last time our distinguished guest assisted at a meeting of this society, July, 1785, was poor, in debt, feeble and uncertain of its destiny. A population more numerous, more homogeneous, and incomparably more intelligent, than that of England, when Louis the Fourteenth, with half a million of regular soldiers, was chased to the gardens of Versailles; better housed, clothed, and fed than any other; stand forth, in mass, more than ten million strong, covering two thousand miles square of territory, a martial and lofty nation, without any impulse of government, displaying their happiness, their strength, and their gratitude, by a national jubilee to signalize the arrival of their guest.

The sons of sires whom he led to battle in calamitous resistance to a trifling tax, are ready to lavish their last cent to make him welcome. An industrious people, who earn their daily bread by labour, suspend all occupation but rejoicing with him. His voluntary escort consists of larger bodies of well equipped troops than could be raised throughout the revolution. Hundreds of thousands of enthusiasts, of all sexes, all ages and conditions, are daily and nightly thronged together in his train, without disorder, confusion, or crime. Learned and pious societies, the female sex, all ages, the church, the professions, the various trades, the swarms of innumerable schools, city corporations, the magistrates of four and twenty sovereign states, and of the adult empire of their Union—all business laid aside—the courts of justice shut—party, and aversion, and every other passion hushed—from every private dwelling and public edifice, pour out to swell the perfectly placid and regulated current that bears upon its bosom—not a chieftain reeking from reckless victory, sparkling with the trophies of ruffian war, drenched with tears of blood, incensed by vulgar adulation—No! But a simple individual, without authority, power, patronage, or recent exploit, venerable with age, mellowed by misfortunes—who has nothing but his blessing to give in return, whose merits are remote recollections, whose magic is disinterestedness,—proved by a long life of temperate consistency, to be worthy of this homage in the commemoration of Independence. The man of whom no instance is known of selfishness or dangerous abuse—whose sword itself was the gift of the founder of the temple of concord—with such a man, as the representative of the persecuted but triumphant cause, a sedate and thinking people give vent to their enthusiasm. They raise him before the world as its image, and bear him through illuminated cities and widely cultivated regions, all redolent with festivity, and every device of hospitality and entertainment, where, when their independence was declared, there was little else than wilderness and war.

It is the poetry of history—this popular congratulation. Its most rational, and doubtless acceptable, the predominance of essence, is its pure, spontaneous popularity. If a fault may be found, it is when the American original is tinged by a mistaken mixture of European imitation, otherwise, the universal hallelujah of peace and prosperity, whose music is full of the finest moral. It will sound with encouragement and admonition along the vast spine of mountains that binds the American continents, from the frozen ocean to the straits of Magellan. It will pervade the Pacific. It will cross the Atlantic. Wheresoever it reaches, proclaiming independence; startling enthroned monarchs; reproaching how many that survive dethroned! Not a child but must understand the lesson. Europe and America are covered with the wrecks of warlike potentates and principalities, unable, with prodigious means, to resist the storms, which the serene pilot of the rights of man has weathered with his little venture of despised integrity.

Who that feels but shares in the present benediction! Who that thinks but appreciates its value! If this world's favours have any price, what can exceed this reward? If there be any philosophy in history, what can teach like this? Cordial, glorious, and formidable, are the free sympathies of an independent nation. Cheering is this national acclaim to America—warning to Europe—full of promise to mankind and to posterity. It is the religion of politics, proving the voice of the people to be the voice of God.

From the New-York Commercial Advertiser.

ANDOVER THEOLOGICAL SEMINARY. The distinguishing characteristic of this Seminary is the pre-eminence which is given to the study and interpretation of the Scriptures in their original tongues. If the Bible, and the Bible only, be the foundation of the Christian religion—if that be the only and sufficient rule of faith and practice—it would seem to be a very plain proposition, that the Bible ought to be the chief object of study in a course of theological education, and that the articles of our faith should be drawn from the Bible, and from that alone. It would then also seem to be not less plain, that a deep and thorough acquaintance with the phraseology, the idioms, the spirit of the Bible, is indispensable to the student,—such an acquaintance as no version can ever give,—and that therefore the study of the original scriptures is the only means of coming at such a knowledge of the word of God as every one should feel his duty to acquire, who loves that word, and builds on its own eternal hopes, and intends to preach it to his fellow-mortals. This indeed has not been the usual course in this country. Systems have been framed on *a priori* principles, and sustained by metaphysical reasonings; and the scriptures have then been searched to see if they too could be made to yield any support; when the first and only question should ever have been, What do the scriptures teach? We believe a better day is dawning on the study of theology, and that the time is not far distant, when the metaphysical subtleties which now distract our schools and fruitlessly harass the intellects of inquiries after truth,—subtleties which have no connexion with Christianity, nor with the salvation of the soul,—and which are discussed with equal sagacity, with equal profundity, and we may add, with equal profit, among the learned of Turkey and of Hindostan,—we say we hope the time is not far distant when these will

be known only as matters of history, and will be left to repose quietly with the entities and the quillities of monkish philosophy; while the Bible will stand forth, what it is, the everlasting rock on which the hope and the confidence of the Christian shall for ever rest secure, and against which the waves of calumny and hate may beat, and dash, and roar,—and yet for ever roar, and dash, and beat in vain.

Under the influence of these impressions, we are happy to see that our theological seminaries generally, and particularly one so distinguished as that at Andover, are taking the lead in promoting the study of the Bible. We learn with pleasure that the arrangements have been such at Andover, during the past year, that the Junior class have read nearly twice as much of the original scriptures as has heretofore been customary, and that, as the same system will be still pursued with increased facilities, we may look forward to a still more rapid and extended progress. We venture to hope, and if we are not misinformed we do not hope without reason, that a Seminary whose reputation is so high, and which proffers the highest advantages for the study of the Bible which our country affords, will not long consent to receive as pupils those who are unacquainted with the Hebrew alphabet, but will impose such requisitions for admission, as may save some months of precious time, which is now consumed in learning what ought to have been learned before, and such too, as shall serve in some degree to arouse the slumbering energies of all our Colleges.

From the New-York Observer.

Interesting Donation.—A Society of Cherokee females at Creek Path, a few days since, transmitted to the Treasurer of the United Foreign Missionary Society in this city, nine dollars and ninety-five cents, in aid of the mission among the Osages. The Cherokee woman who made the motion to appropriate the money in this way, observed to the Society, "The Bible tells us to do good to our enemies, and I believe the Osages are the greatest enemies the Cherokees have."

From the Southern Intelligencer.

Singular Donation.—The Captain of a military company has recently made the donation of his sword to the American Tract Society, accompanied by a note, in which, after stating that he had appeared in military decorations because his Bible commanded him to be subject to the powers that be, since they are ordained of God, he says, "Having received my discharge, I now present my sword to the American Tract Society, to be disposed of so as to aid in hastening that glorious time, when all swords shall be beaten into ploughshares, and all spears into pruning hooks; when all the tumult of war shall be hushed in everlasting silence, and the peaceful reign of our Redeemer extend over earth and sea."

Very Remarkable.—A London paper mentions, as a remarkable fact, that neither the small pox, measles, whooping cough, nor scarlet fever, have ever been known either in New South Wales, Van Dieman's land, or the Sandwich Islands.

## Advertisements.

## Church History.

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